

# THE Christian Messenger.

NO. 22.

PHILADELPHIA, SATURDAY, JANUARY 1, 1820.

VOL. I.

A new commandment I give unto you, That ye love one another, as I have loved you—JOHN xxiii. 34.

Extracts from a letter written in the year 1730, by Nathaniel Lardner, D. D.

(Concluded from page 81)

“Obj. 2. Again, it may be objected, that this idea of the person of Jesus does not fully suit the strong expressions in the New Testament, concerning the love of God, in giving his Son for us.

“But I think it does. For can there be any greater love, than for that person, who is immediately sent by God, who is his ambassador, invested with all his power and authority, who is the object of the Father’s especial love, and therefore his own Son, who was *holy, harmless, and undefiled*, Hebr. vii. 26. to live a mean, despised, reproached life in this world, and then to die a painful and ignominious death, for our good, and for the good of mankind in general?

“Besides, this is that love of God, which is so much, and so justly magnified, and extolled in the New Testament: that God gave his Son to die for us. *He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?* And see before, ch. v. 6, 7, 8. and 2 Cor. v. 14, 15. *Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God, even our Father.* Gal. i. 4. See likewise 1 Tim. ii. 6. 1 Pet. i. 18—21. 1 John iii. 16. iv. 9, 10. and many other places.

“If Christ had dwelt in pre-existent glory, and had come from heaven to animate a human body; this also would have been plainly, and frequently represented to us.

“In the way, now mentioned, we go to God directly through Jesus Christ. And the love of the Father is most conspicuous in the supposition, that

God sent, and appointed the man Jesus Christ, for our salvation. Herein, I say, the love of God is most conspicuous, much more than in supposing the pre-existence of the Son, the covenant of redemption, and the offer of the Son to come into the world, and many other such like things, derogatory to the honour of the Father; because they diminish our idea of his free, transcendent, and unmerited love and goodness. The gospel account is summed up in these words. *And all things are of God, who has reconciled us to himself by Jesus Christ. And has given unto us the ministry of reconciliation: to wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them: and hath committed unto us the word of reconciliation.* 2 Cor. v. 18, 19. See likewise what follows in ver. 20, 21. and Eph. i. 1—10.

“Upon the whole, as before said, the true evangelical description of our blessed Saviour’s person and character is that, which we have in St. Peter’s words, recorded Acts ii. 22. and 36. and ch. x. 38. and St. Paul’s, Acts xvii. 31. and 1 Tim. ii. 5. Col. ii. 3—9. and many other places.

“Nor is this a diminishing character. It is the greatest, and the most honourable to him, on whom it is bestowed, and the most satisfying to us, who are called upon to believe in him, to rely upon him, and follow him in the way of obedience prescribed to us.

“Says God to the people of Israel of old, *Behold, I send an angel before thee in the way, and to bring thee into the place, which I have prepared. Beware of him, and obey his voice, provoke him not. For he will not pardon your transgressions. For my name is in him.* Ex. xxiii. 20, 21. Upon which place Patrick speaks to this purpose, “*For my name is in him.*” He acts by my authority and power, and sustains my

person, who am present where he is. For the *name of God* is said to be there, where he is present after a singular and extraordinary manner. 1 Kings viii. 16. 1 Chron. vi. 5, 6. *Maimonides* expounds it, *My Word is in him*, that is, says he, God’s will and pleasure was declared by the angel. In which he seems to follow the Chaldee, who translates it, *for his Word is in my name*, that is, what he speaks is by my authority.

“Afterwards, when the people had transgressed in making a golden calf, and God was greatly displeased, Moses offered an earnest prayer, that he would himself go with them, and conduct them. Ex. xxxiii. 12, 13. And he received this gracious answer, by which he was encouraged, ver. 14, 15. *And he said: My presence shall go with thee, and I will give thee rest. And he said: If thy presence go not with us, carry us not hence.*

“*My presence*, that is, I, myself, as in the Greek version: *αυτος προσωπουμας σου*. In the Hebrew it is literally, *my face*. Which is the same as *myself*. So 2 Sam. xvii. 11. *and that thou go to the battle in thy own person*. In the Hebrew it is: *that thy face go to the battle*.

“That the presence of God was with Jesus, the Messiah, our Lord and Saviour, in the most signal and extraordinary manner, we are assured by every book and chapter of the New Testament, and particularly by St. John’s gospel, in the introduction, and throughout.

“The dignity of Jesus, as Messiah, is very great, far superior to that of angels. We know it from our Lord himself, and from things said by him, whilst dwelling on this earth. Matt. xxiv. 36. *But of that day and hour, knoweth no man, no not the angels in heaven, but my Father only.* Which is thus expressed in Mark xiii. 33. *But*



of that day and that hour, knoweth no man, no not the angels which are in heaven, neither the Son, but the Father. To which let me add John xiv. 28. *If ye loved me, ye would rejoice, because I said, I go unto the Father. For my Father is greater than I.* Which I suppose to be said of our Lord, as man.

"Nor am I singular therein. The same is said by *Augustin*, whom I shall write out for your use, [But is omitted here for reasons before given.]

"The notion of an inferior deity, pre-existing, and then incarnate, seems to have been brought into the church by some of the learned converts from heathenism, who had not thoroughly abandoned the principles in which they had been educated. Perhaps, likewise, they hoped, by this means, to render the doctrine of Christ more palatable to heathen people, especially their philosophers. Moreover, the christians of the second century, and afterwards, were too averse to all Jews in general, and even to the believers from among that people. The Apostle *Paul* had seen a temper of pride and insolence springing up in the Gentile christians, in his own time; or he would not have delivered that caution, which we find in Rom. xi. 17—24.

"I take this breach of communion, correspondence, and communication, between the Jewish christians, that fled from *Jerusalem* into the East, and the Gentile christians, (which breach continued till the former were totally destroyed or dissipated,) to have been a great mismanagement, and the greatest misfortune that ever befel the christian church. *St. Paul* laboured with all his might, aim, and study, to keep up union, communion and friendship, between these two bodies of christians. And he did with great difficulty preserve it, in some good measure, as long as he lived. *Epiphanius* had some knowledge of those of the Jewish christians, which remained to his time, that is, 370, whom the Gentile christians then called *Nazarenes*. And he stiles them heretics, for no other reason, that I can perceive, but that they, together with their christian faith, continued the use of circumcision, and of the Jewish law. Which is a thing that *St. Paul* never blamed in a Jewish christian, though in the Gentile christians he did." *Dr. William Wall*, in the preface to his *Notes on the O. T.* p. 11, 12.

"That is a melancholy observation. Let us endeavour to repair the damage here bewailed, by diligently studying, and resolutely adhering to the doctrine of Christ's apostles, as contained in the books of the New Testament: wherein, I verily believe, are delivered all the truths of religion, and in sufficient perspicuity, if we will but attend.

"Thus far I have pursued my own thoughts, without consulting any other writer at all, or very slightly, except in those places where I have expressly said so."

—O—  
FOR THE CHRISTIAN MESSENGER.

On *Isaiah*, lvii. 16. xlv. 23, 24.

(Concluded from last Number.)

2dly. When we refer to the Scriptures of Divine truth, we find by their testimony, that the whole gospel dispensation, which Christ came into the world to communicate and to confirm to mankind, was a dispensation intended to transform the world from its sinful and wretched condition, to a state of holiness, and consequent happiness; to do away unrighteousness, to make an end of transgression, and to present the whole family of man unspotted before the throne of his Heavenly Father.\*

To this glorious intent are all the punishments of Divine justice directed; for justice must, in all its acts, require the justice of its object, or otherwise they cease to be just. In the same way that a remedy prescribed by an earthly physician, if it effect not the removal of the malady for which it was administered, but on the contrary, fix it immovable in the constitution, ceases to be a medicine, and becomes, in fact, a poison.

Will the eternal misery of the sinner co-operate in producing this glorious emancipation from sin? That its anticipation will not we have already shown. Will then its infliction?

To render an individual miserable to all eternity, we must at the same time continue him in sin to all eternity. For the moment he is rendered free from sin, he becomes perfectly holy, and consequently incapable of experiencing misery: hence, if the doctrine of eternal misery be true, it is evident that the destruction of sin, and the fin-

\* Consult Gen. iii. 15. *Isaiah* xxvii. 9. 1 John iii. 8. Heb. ii. 14. Phil. ii. 10, 11. Ephes. i. 9, 10. Col. i. 20. Rev. xxi. 4.

ishing of transgression spoken of in the Scriptures can never take place, and of course, by asserting the truth of the one, we deny the truth of the other—both being impossible! Hence we must either believe the words of Divine truth, which assure us that Christ will destroy the devil and all his works, and that the time will come, when "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain," (Rev. xxi. 4. Vide *Corinth.* xv. 26. Heb. ii. 14. 1 John iii. 8.) and deny the doctrine of eternal misery of any part of mankind, or else subscribe to the popular doctrines of the day, and by our unbelief make God a liar.

We dare not say, that under the infliction of this eternal misery, the sinner becomes conscious of the error of his ways, abhors sin, and ceases to commit it, for the moment this change takes place, the continuance of his misery becomes a species of refined cruelty that all must abhor, and from which no possible good whatever can result, for we cannot for a moment suppose, that the saints in heaven require the example of their sufferings to continue them holy, or to increase that joy which is shed abroad in their hearts, in consequence of their dwelling in the immediate presence of DIVINE LOVE. The idea would be little less than blasphemy!

The eternal misery of the impenitent sinner, has been attempted to be supported by some, as a necessary requirement of *retributive justice*. The absurdity of this idea is, however, very easily exposed. If, in consequence of his not having kept his first estate, as it is called, of holiness, man has contracted a debt with his Maker, will not his continuance in sin and misery to all eternity, rather increase than diminish the debt? or, in other words, how is retribution made for sin by its continued commission? Again; will the eternal misery of the sinner, undo the actions he has already committed, or obviate their deleterious effects on himself, or his fellow creatures?

\* \* \*

The pure heart that can say, "I had rather be a door keeper in the house of my God than to dwell in the tents of wickedness," has a treasure more valuable than rubies.



**Christian Messenger.**

Philadelphia, Saturday Jan. 1, 1820.

Extract from the "Annual Return of the Marriages, Baptisms, and Burials, in the various Congregations in the City and Suburbs of Philadelphia, from December 25th, 1818, to December 25th, 1819.

## 5 EPISCOPAL CHURCHES.

Marriages, 177  
Baptisms, 226 decreased, 8  
Burials, 190 increased, 18

## 3 ROMAN CATHOLIC CHURCHES.

Marriages, 98  
Baptisms, 563 increased, 128  
Burials, 326 increased, 170

## 3 LUTHERAN CHURCHES.

Marriages, 77 as far as obtained.  
Baptisms, 411 decreased, 18  
Burials, 338 increased, 71

## 2 GERMAN REFORMED CHURCHES.

Marriages, 25 as far as obtained.  
Baptisms, 163 decreased, 17  
Burials, 109 decreased, 10

## FRIENDS' MEETING, AND FREE QUAKERS.

Burials, 201 decreased, 19

## 9 PRESBYTERIAN CHURCHES.

Marriages, 122 as far as obtained.  
Baptisms, 325 increased, 70  
Burials, 250 decreased, 31

## 3 REFORMED DUTCH CHURCHES.

Marriages, 9 as far as obtained.  
Baptisms, 49 decreased, 26  
Burials, 55 increased, 13

## ASSOCIATE CHURCH.

Marriages, 6  
Baptisms, 6 decreased, 2  
Burials, 11 increased, 3

## 6 BAPTIST CHURCHES.\*

Marriages, 171 as far as obtained.  
Baptisms, 77 decreased, 121  
Burials, 127 increased, 4

\* From two Baptist Churches returns not obtained.

## 5 METHODIST CHURCHES.

Marriages, 32 as far as obtained.  
Baptisms, 126 increased, 31  
Burials, 336 increased, 110

## MORAVIAN CHURCH, OR U. BRETHREN.

Marriages, 2  
Baptisms, 25 increased, 2  
Burials, 8 decreased, 6

## UNIVERSALIST CHURCH.

Marriages, 7  
Baptisms, 6  
Burials, 8

## UNITARIAN CHURCH.

Marriages, 0  
Burials, 4

## NEW JERUSALEM CHURCH.

Returns not obtained.

## CHRISTIAN CHURCH.

Baptisms, 20 decreased, 4  
Burials, 42 increased, 14

## 5 AFRICAN CHURCHES.

Baptisms, 118 decreased, 40  
Burials, 105 decreased, 4

## HEBREW SYNAGOGUE.

Returns not obtained.

## TOTAL.

47 Churches, exclusive of the Friends' Meeting, and Free Quakers.

Marriages, as far as obtained, 712  
Baptisms, 2083 decreased, 138  
Burials, 1968 decreased, 442

## FROM THE UNIVERSALIST MAGAZINE.

*A Dialogue between a Universalist and a Limitarian, or a believer in the endless misery of some of the human race.*

(Continued from last Number.)

*Lim.* St. Paul says, Eph. 5 that Christ loved the church and gave himself for it. Surely you will not contend that the Church of Christ consists of all mankind. You cannot suppose that the unregenerate, the unbelieving, the unsanctified, and the unclean are all of the church of Christ.

*Uni.* If such as you mention do not compose the church of Christ, why did he give himself for the church? If you will examine the passage in Ephesians, to which you allude, in its proper connexion, you may be fully satisfied. The Apostle there says; Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word; that he might present it to him-

self a glorious church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish." According to this statement, Christ had a church and loved it, and in consequence of his love to the church, he gave himself for it, that he might sanctify and cleanse it; which fully proves that it was unsanctified and unclean when he loved it and gave himself for it. It is now plain from this passage, together with the same author's testimony before quoted, that as the one mediator between God and men, gave himself a ransom for all; all did belong to his church when he loved it and gave himself for it.

*Lim.* This subject concerning the church really appears in a very different light, from that in which I have always contemplated it, and I am sure very different from that in which it is generally held up by christian people. We have not been in the habit of believing that any person could belong to the church of Christ, until conviction and conversion had brought them from darkness to light, and from the power of Satan unto God. In a word, not until the work of regeneration and the renewing of the Holy Ghost was completed. But now I see that the Apostle must have had a very different view of the subject, for he evidently means that the church of Christ was in an unsanctified, unclean, unholy state when he loved it and gave himself for it.

*Uni.* Well, as you have gained some light on this very important subject, it may recompense you for having failed to find a passage which indicates that Jesus did not give himself a ransom for all men. But the whole Bible is before you, do you wish to look for any other passage?

*Lim.* To tell you the truth, I find the Bible does not read as I thought it did. Before I examined the scriptures on this great question, I supposed that I could have found, in almost any page of the scriptures, a passage that would go to prove that Jesus died only for the elect. But I am astonished that in room of finding these passages in abundance, I find not one.

*Uni.* Find not one? then how are we to limit the unlimited words in those passages before noticed? And if we limit them, you see that thereby we accommodate them to the preju-



dices of an erroneous education, and not to the scriptures.

*Lim.* Though I must yield this point of the argument, yet I am by no means at all inclined to adopt your general sentiment of universal salvation. The scriptures every where oppose such a sentiment, and so do reason and the experience of all christian people.

*Uni.* Permit me, my dear friend, to predict, that you will find as little scripture to support your last statement as you did to support the one you have just now given up. And as to reason and the experience of all christian people, if you reason with candour, and talk of no other experience than such as is wrought by the spirit of truth, I am fully persuaded that in them you will meet with a greater astonishment than the one you have just acknowledged. And since we have proceeded thus far, and find we can converse together in the spirit of candor and brotherly love, I hope you will bring forward the scriptures which you believe disprove the doctrine of universal salvation, and put me to answer them without giving me the least indulgence to wave one single passage.

*Lim.* Since you appear so perfectly willing to attend to this investigation, I shall by no means neglect the opportunity, for I am persuaded, that if you will be candid, the scriptures which I shall bring will convince you of your error. But that time may not be wasted, nor labour lost, I will in the first place thank you to state the doctrine of universal salvation, as you understand and believe it, together with, not its proofs, but merely its foundation; then I shall know what to direct the scriptures against.

*Uni.* I would highly commend you for the caution which you engage in this undertaking to refute the doctrine of universal salvation with scripture testimony. It is of the greatest importance: whether we attempt to maintain, or to disprove any sentiment whatever, to have a clear and distinct idea of what the sentiment is. Universalists very often complain, and I among the rest, that our opposers, who decry universalism in the pulpit, first set up some very odious picture and call it universalism, and then proceed to show its absurdity. We complain, I say, of this conduct, and we think

we have a right so to do, for allowing these preachers to be honest, which we are bound to do, as far as possible, yet we know that they need not be ignorant of our sentiment unless they chuse to be, in which case they ought to chuse likewise to say nothing against it. But your candour I admire, and will proceed to comply with your reasonable request. But that the view which I present you of this doctrine, may be of as easy comprehension as I can render it, I will endeavour to be as concise as possible.

We rest the doctrine of the final salvation of all men, on the scriptural, and acknowledged truth of the infinite goodness of God. And what we mean by this salvation is a deliverance from sin, and from that constitution of existence which is subject to sin, to a state of moral holiness, in a constitution not incident to sin.

(To be Continued.)

## POETS' CORNER.

*The voice of God to unfaithful Shepherds.*  
Ezek xxxiv.

Thus saith the mighty God,  
To Israel's shepherds all,  
Hear ye my sacred word,  
Attend my solemn call.

Should not my sheep By you be fed—  
In me their head, Lie down and sleep?

Ye labour night and day  
To lay up wealth in store,  
My sheep are made a prey,  
To feed yourselves the more.

With cruel arm Their fleece ye take,  
And garments make To keep you warm.

The sick ye have not heal'd,  
Nor comforted the dams;  
Nor brought into the fold  
The poor bewilder'd lambs.

With cruel force Ye have them rul'd,  
And all them school'd, To make them worse.

Through mountains high and low,  
My sheep and lambs are stray'd;  
And none on earth below,

A thorough search have made.  
Therefore, attend, And hear my word,  
Thus saith the Lord, To you I send.

Behold! I will require  
My flock out of your hands;  
No more shall you for hire,  
O'errule my sheep and lambs!

I know my choice! And they shall hear,  
Both far and near, My saving voice.

Like as a Shepherd kind,  
I'll look for all my sheep;  
And ev'ry one I find,  
In safety I will keep.

The wolf or bear, Within the fold,  
Or lion bold, Shall ne'er come there.

In pastures ever green  
I'll cause my sheep to feed,  
The shade or cooling stream  
Supplying all their need:  
On mountains high, They'll take the air,  
Free from all care, No danger nigh.

The lost shall all be found,  
The driv'n away call'd in;  
The sick and lame made sound,  
The filthy ones made clean.  
Thus saith the Lord, My flock are men;  
I promise them, I am their God.

K.

—O—

*As in Adam all die, even so in Christ shall all be made alive.* 1 Cor. xv. 22.

"But few of all the human race  
Shall ever taste the Saviour's grace:  
Shall ever be by Jesus blest,  
Or enter his eternal rest!"

This *antichristian* doctrine saith,  
And thus denies the apostle's faith,  
Who doth declare that all mankind  
In Christ eternal life shall find.

Thus—"As in Adam all men die,  
In Christ shall all men live on high;  
Shall enter his eternal rest,  
And be by him for ever blest."

O, that the Lord would undeceive  
Those who in *antichrist* believe;  
And thro' the casements of his grace,  
Unfold the beauties of his face.

B.

—O—

### TO SUBSCRIBERS.

It has been understood that some of our *Subscribers* are afraid to let their children read the *Christian Messenger*, lest they should form the erroneous conclusion, that *The Lord is good to all; and his tender mercies are over all his works!* (Ps cxlv 9) or that they may become believers in the still more dangerous doctrine, that Jesus Christ came into the world, *not to condemn the world, but to save the world!* (John iii 17 xii 47.) But whether they will not, ere long, be afraid to let their children read the Scriptures for the same reason, we are not able to say. Nevertheless, if, from the above, or for any other cause, any of our *Subscribers* wish to discontinue their subscription, although the terms were for one year, (and the establishment was purchased from the original proprietor with that expectation,) yet if they will leave their names with the editor, 137, Chesnut street, and pay up the present quarter, their subscription shall be discontinued; as we do not wish to force the paper upon any, after a reasonable notice, against their will.

### TERMS OF THE CHRISTIAN MESSENGER.

Two Dollars per annum—*Subscribers* in the city and county to pay quarterly in advance; those residing at a distance to pay half yearly in advance.

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## PRINTING

*Neatly executed at this Office.*